SUPPLEMENTAL NOTE.

(By Mr. Bhoopalam R. Chandrasekharayya.)

The question of Responsible Government has cropped up even in the consideration of the measures necessary to eradicate corruption. Some of the answers to the Questionnaire have a reference to "Responsible Government". Several non-official gentlemen have stated that the absence of Responsible Government is one of the causes of prevalence of corruption among the Government servants. On the other hand, some of the officers have complained of intervention by non-official members of the Legislative bodies in official enquiries into cases of corruption with a view to securing exoneration of delinquent officials. Personally, I think we must have the entire public before our eye when we take up the question of ensuring the purity of Administration; otherwise our conclusions will be lacking the proper reasons, and the remedial measures we suggest will go only half-way. Hence we must identify ourselves with the aspirations of the people as a whole. "Purity of the Administration"—is it for its own sake or for the good of the people? Evidently, for the latter; and certainly it is not for its own sake since what is called 'Administration' is not engaged in any "Tapas" for its own "Moksha" or freedom. It exists for the good of the people. Why then do people resort to bribing officials? Coercion cannot always be the reason. The whole outlook of the people must change. They must feel that the Administration exists for their good and if they corrupt it, it will be for their own undoing. But unfortunately the present system of Government is not conducive to the bringing up of such an outlook in them. People regard the Government servants as some kind of administrative Gods who have got to be propitiated with offerings, unless like real Gods they were to refuse such offerings. It is only in a system of Responsible Government under the ægis of His Highness the Maharaja of Mysore that the people can feel that the Government is of the people, for the people and by the people, and not by a bureaucracy consisting of administrative Gods. Hence it is under conditions of Responsible system of Administration that the mentality of the people is bound to change for the better. Thus the demand for Responsible

Government under the ægis of the Ruler cannot be brushed aside as academic in bearing in considering remedial measures necessary to eradicate bribery and corruption.

2. Under the existing conditions what I would suggest as the best manner of mobilizing public opinion against corruption is by providing for the bringing in of special non-official motions under the Rules and Standing orders of the Assembly in connection with the prevalence of corruption or inefficiency in particular departments of Government or Administration as a whole as the case may be. Such motions with the full debate thereon as also the result of voting must be sent for the gracious perusal of the Ruler for such action as the Ruler may in his discretion decide upon. If a provision like this exists it will have a whipping effect on the Ministers concerned, to see that the Departments (whose port-folios are held by them) are maintained pure and efficient. In the absence of such provisions the natural human feeling in a Minister would be: "I am not personally corrupt. If there are corrupt officials let the public come forth with evidence and the law will be set in motion against them, *i.e.*, the corrupt officials, if the evidence is strong, and against the informants if the evidence is weak." In such a state of affairs a stalemate would be the result and corruption continues unchecked.

3. I am not crying down the entire Mysore Officialdom. During the trying period of the war under conditions which may be described as those in which temptations were too much even for the best of men, many officers and officials of the superior and inferior ranks have stood out of the inglorious path and maintained the Mysore tradition for honesty and efficiency. All honour to them. But others took a different view. In the famous novel "Last Days of Pompeii", the very priests of the temple begin to loot the temple treasure when the deadly volcanic eruption begins the destruction of the City, and one of the priests loudly cries out "No one will ever demand an account of the doings of this day." Similarly when the recent world conflagration was on, some of those in power and authority thought that they would never be called into account in their doings and, both by coercion and by other means, amassed wealth which in other circumstances they would never have dreamed of accumulating.

4. Now that peace has returned, very stringent measures are necessary to deal with the situation—past and present. And those that looted the public temple—the Exchequer—of the money due to it, whether by helping evasion of taxation or helping black-marketeers in questionable earnings, must be brought to book. They have been a disgrace to the Mysore Service and irrespective of the fact that they are high-placed or low-placed in official ranks, must be dealt with severely. Their acts must be unearthed and brought to light and repetitions of such acts must be prevented. Along with the measure suggested by the whole Committee, I wish to add the one suggestion contained in Para 2 regarding the provision for moving of special no-confidence motion in the Assembly. Such a provision in no way infringes upon the Sovereign rights of His Highness the Maharaja, *viz.*, that of ultimate veto or ratification, and leaves final decision to his discretion—the greatest safety-factor for Mysore.

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